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BIOGRAPHY.

The Life of the Right Rev. Thomas Wilson, D. D.

LORD BISHOP OF SODOR AND MAN.

THIS venerable and apostolic prelate was born at Burton, in the county of Chester, Dec. 20, 1663 ; and as he says himself in his manuscript diary, "of honest parents, fearing God" His father died in 1702 ; his mother, whose maiden name was Sherlock, and nearly related to the celebrated Dean of St. Paul's, survived her husband a few years ; so that both his parents lived to see him a bishop.

In his diary he always speaks of his parents in the most dutiful and affectionate terms, and it appears to have been his daily practice, to offer up prayers for their temporal and eternal welfare.* Great care was taken of his education ; and, at a proper age he was placed under the tuition of Mr. Harper, a very eminent school master, in the city of Chester, with whom he continued till he was sufficiently qualified for the university He was then removed to Trinity College, Dublin, whither most of the young gentlemen of Lancashire and Cheshire, were at that time sent, with an allowance of twenty pounds a year ; a sum which, however small it may be thought, was in those days sufficient for a sober student in so cheap a country as Ireland. Upon Mr. Wilson's admission to the university, it was his intention to have studied physic ; but he was persuaded by archdeacon Hewetson to dedicate himself to the church, for which he seemed by nature more particularly designed. He did not however, entirely relinquish the pursuit of medical knowledge. A circumstance that was afterwards productive of much benefit to the people of his diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum, and by his diligent application, made a great proficiency in academical learning. He continued at college till the year 1686, when, on the 29th June, he was, at the immediate

* See "bishop Wilson's prayer for his parents," in this number.

instance and desire of his friend the archdeacon, ordained a deacon by Dr. Moreton, bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the church of Kildare, in the presence of a very numerous congregation; and our pious divine, ever after, kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion, which he left in his memorandum book. This book was given to him by his friend Hewetson, soon after the ceremony of his ordination. Mr. Wilson carefully preserved it, and continued to enter in it minutes of such occurrences as he thought worthy of notice; as well as his prayers on particular occasions. From this and other books of the like kind, this account of his life is compiled. Mr. Wilson's good conduct, and his consequent preferment, gave great pleasure to the archdeacon, who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson's leaving Dublin is not known; but it is understood, that he quitted the university sooner than he first intended, on account of the civil and religious disputes of those days; nor could it have been long after his ordination that he took his leave of Ireland; for on the 10th of December, in the same year (1686) he was licensed by Thomas, Lord bishop of Chester, to the curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock,* his maternal uncle, was then rector. His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his own wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a priest by Nicholas Lord Bishop of Chester; an event that occasioned the following resolutions, to which he ever after faithfully and religiously adhered.

"Certain things to which, after serious consideration, I think fit to oblige myself in the beginning of my days, that I may not be tempted by any worldly advantage to sin against God, to do violence to my conscience, scandalize that holy profession of the ministry, to which it has pleased God to call me, nor bring a curse upon what it shall please him to put into my hands."

1. "I resolve never to give any person any manner of bribe or gift, nor make any manner of contract or promise, for a church preferment, though never so good, and the consideration how inconsiderable soever it be."

2. "That I will never give a bond of resignation upon any condition whatever; being fully persuaded, that when God sees me fit for such an employment, he can bring me into it without subjecting me to these conditions—(which I verily believe are unlawful) and if I can never have ecclesiastical preferment but upon these terms, I am satisfied it is God's will I should have none."

* This Dr. Sherlock was a very pious and worthy divine. He was the author of some excellent prayers and meditations, entitled "The Practical Christian; or Devout Penitent," of which several editions have been printed. To the sixth of which there is prefixed a short account of his life, written by bishop Wilson.

3. "Considering the scandal and injury of pluralities, to the church ; I resolve never to accept of two church livings with cure of souls, (if such should be ever in my choice) though never so conveniently seated."

4. "I resolve, that whenever it shall please God to bless me with a parish and a cure of souls, I will reside upon it myself, and not trust that to a curate which ought to be my own particular care."

"That I may not ensnare myself by *residence*, I mean such as the bishop of the diocese shall determine, not only to be consistent with the laws of the land, but such as an honest conscientious man may venture his salvation upon ; because, for aught I know, some such cases there may be."*

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life, recommended him to the notice of William, Earl of Derby ; who in the year 1692, appointed him his domestic chaplain, and preceptor to his son James, lord Strange, with a salary of 30 pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in 20 pounds a year more. He had now an income far beyond his expectations, far beyond his wishes, except as it increased his ability to do good.—Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great author and giver, and the benefit of his neighbors in distress. Accordingly we find that he now set apart one fifth of his income for pious uses, and particularly for the poor. The manner in which he made the dedication was as follows : On the receipt of all monies, he regularly placed the portion designed by himself, as well as what was given by others, for charitable uses, in the drawer of a cabinet, with a note of the value ; to be kept sacred for any purpose. The form of the note, as follows, is copied from the original.

"January 29, 1750—1. Put into this drawer twenty pounds British, being one year's money, the bounty of the right honorable lady Elizabeth Hastings, for the year, and payable at Martinmas, 1750.

"THOMAS SODOR AND MAN."

If the money placed there was his own, the note differed only in distinguishing from whence, or how the money had been paid to him : and into this sacred repository, called *the poor's drawer*, at first a tenth, then a fifth, a third, and at length the half of his revenues, were placed ; and whenever he deposited the poor man's portion, he did it with the same awe and reverence, as if it had been an offering to heaven.

Mr. Wilson's resolutions, which we have before related, being entered into from a full conviction of their propriety, and considered by him as matter of religious obligation, no motives of interest could induce him to depart from them. And accordingly, when he was soon after put to the trial, by lord Derby's offering him the valuable living of Baddesworth, in Yorkshire, (his lordship intending that he should still continue with him as his chaplain, and tutor to

* M. S. Memorandum book.

his son) he refused to accept it, as being inconsistent with "the resolves of his conscience against non-residence."

On Friday, the 29th September, 1693, as he was returning from Litchfield, he fell ill at Nantwick; but the next day, he says, "having used some means I grew better, and so with some difficulty got home to Knowesly: the next day I fell sick of a violent fever; the physicians despaired of my recovery; and yet it pleased God, of his great mercy and goodness, to bring me back from the gates of death. The reflections I cannot choose but make upon this are as follow."

1. "That very day se'nnight before, I was guilty of a very great fault, which I am sure was very offensive to God, and which I had not repented of; and perhaps had not done it to this day, but had gone on in my wickedness, if God had not by this or some other fatherly correction diverted me.

2. "I began my journey, contrary to a former resolution, on a Sunday, which, without great necessity, I think I ought not to have done; that day being particularly appointed for God's service.

3. "I cannot but reflect how very dangerous a thing it is to leave the settling of a man's temporal and spiritual affairs till he is seized with sickness; since I find by a just experience, how very unfit one then is for any manner of business.

4. "That my recovery and second life was manifestly owing to God, is what I cannot but acknowledge; that therefore, as I ought never to forget the mercy, so ought I to spend the remainder of this life, to the honor, and in the service of the author of it; which, by the grace of God, I will do.

5. "I am now most sensible, that sickness is an excellent means of bringing us nearer to God. As then I am, by what God has wrought in me, extremely satisfied that it was the great blessing of my life, I ought, as my master's service obliges me to it, to take all occasions of making God's fatherly correction useful to those who are chastised by this, or any other affliction."

The same regard to the dictates of his conscience, which urged Mr. Wilson to these resolutions, influenced his whole behaviour; and it was not long before he gave his noble patron an extraordinary and convincing proof, that nothing could deter him from pursuing the path of his duty, or restrain his zeal in a good cause.

In consequence of an extravagant way of living, and negligent inattention to his affairs, lord Derby was very much involved in debt. Mr. Wilson beheld with concern, and wished to correct, this error in his lordship's conduct. His reflections upon this occasion display, in a most pleasing manner, his active benevolence, and his disinterested regard for justice and equity.*

Impelled by these reflections, he waited on lord Derby the next morning, in his dressing room; and after a conversation on the subject, left him the following letter.

"MY LORD,

"Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, which, because I have reason to be-

* See Mr. Hewetson's book.

lieve concerns your lordship, I can willingly hazard all the future favors your lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your lordship's consideration.

1. "Though several debts, as your lordship urges, may be unjust, and perhaps most of the bills in part unreasonable, yet it is very probable that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your lordship's affairs.

2. "That several in the neighborhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or to lie in goal for debts which are owing to them from your lordship: They come every day with tears and petitions, which nobody takes notice of, and so your lordship never comes to know what they suffer and complain of.

3. "Your lordship sees what methods the rest who are more able are taking, and you best know what may be the consequence of what they are doing; but, however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

4. "Your lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your lordship shall think it your interest to inquire into this matter, that you pay constantly one third more for what you want, than does any other person. I know very few care or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

5. "I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is likely, that if any disturbance should happen in the government, their wants may make them desperate, and their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

"And now, my lord, if I have said any thing unbecoming me, I hope your lordship will pardon me, and believe it a fault of indiscretion rather than design. I mean honestly; and that your lordship may think so, I do protest, in the presence of God, that I had rather beg all my life, than to be so far wanting to myself, and that duty which I owe to God and your lordship, as not to have given your lordship these short hints by word of mouth and writing, which your lordship could not possibly have, but from some faithful servant; as I presume to subscribe myself, and, my lord, your most dutiful chaplain,

T. W.*

Mr. Wilson's behaviour had been so uniformly regulated by the laws of virtue and religion, that his noble patron could not possibly

* Mr. Hewetson's book.

entertain any suspicion of his being actuated by sinister motives in this proceeding; and having duly considered the affair, he was perfectly convinced of the impropriety of his own conduct, and the sincere attachment of his friend, with whose advice and assistance he immediately set about a reformation. Thus Mr. Wilson, by his candor and sincerity, was at once the happy instrument of retrieving the reputation of his patron, and procuring a speedy relief for his distressed tradesmen and dependents. Nor did his zeal and integrity go unrewarded; for in the following year (1697) the earl of Derby offered him the bishopric of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693. This kind offer, however, Mr. Wilson modestly declined, alledging, that he was unequal to, as well as unworthy of, so great a charge; and thus the matter rested, till Dr. Sharp, archbishop of York, complained to king William, that a bishop was wanting in his province to fill the See of Man; acquainting the king at the same time, that the nomination was in the lord of the isle, the earl of Derby, but that the approbation rested in his majesty; and urging the necessity of such an appointment, as the See had now been vacant four years, a circumstance with which he apprehended his majesty might be unacquainted. The king, hereupon, sent for the earl of Derby, who was at that time master of the horse, and told him, that he expected an immediate nomination of a bishop for the See of Man, and that if his lordship delayed it any longer, he should take the liberty of filling up the vacancy himself. In consequence of this admonition, lord Derby insisted on his chaplain's accepting the preferment; and accordingly Mr. Wilson was, to use his own expression, "forced into the bishopric;" a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the earl of Derby and his son.

[To be continued.]

A Series of Letters,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

LETTER VII.

IN my last letter, I endeavoured to show that there is no ground for the distinction between *apostolic* and *divine* institution, nor any room for the plea of *necessity*; which, if I am right in my idea of it, never can take place, for men can never be under the necessity of violating the divine law respecting the priesthood. I shall now pursue my miscellaneous observations, and take notice in the first place, of your denial of the doctrine of *uninterrupted succession*. If the divine origin of episcopacy has been proved in the preceding letters, as I flatter myself it has, the doctrine of succession is a necessary consequence. Why you deny it, and sneer at it, is beyond my comprehension; for you stand as much in need of it

upon *your* principles, as *we* do upon *ours*. I am inclined to think from the cavalier manner in which you treat this principle, that you are not a presbyterian, but an independent. You seem indeed in your last publication, to have altered your opinion; but still you are not explicit enough to be understood, at least by me. If you should attempt to come off by saying, that you meant not to deny succession in the line of presbyters, but of bishops; why did you not say so? *Then* we could have understood you; but from your sneers, which are very unbecoming upon such a subject, and in a man of your sense and gravity, every one would suppose that you considered succession in either line as ridiculous. But, sir, succession *there is*, and succession *there must be*, if there is any church. If there was a commission given by Christ to his apostles, with a promise that it should continue "to the end of the world," as most assuredly there was, it is a very strange species of infidelity in a christian, to deny it. From that commission which Christ promised to be with, it necessarily follows, that there must be a succession of persons to convey the commission. If that commission which distinguishes the clergy from the laity, is to be preserved in the church to the end of time, it is just as necessary that the preservers of the commission should continue to the end of time—the one cannot exist without the other. "Take away this succession," says Mr. Law, "and the clergy may as well be ordained by one person as another; a number of women may as well give them a divine commission, as a congregation of any men; they may indeed appoint persons to officiate in holy orders, for the sake of decency and order; but then there is no more in it than an external decency and order; they are no more the priests of God than those who pretended to make them so. If we had lost the scriptures it would be very well to make as good books as we could, and come as near them as possible; but then it would be not only folly, but presumption, to call them the word of God."

You very well know, sir, that the succession has always been reckoned in the line of bishops, and never in that of presbyters. [No bad argument in favour of episcopal pre-eminence.] In the former, it is very practicable and very sure; but in the latter it is by no means so. No man ever *has* stolen or ever *can* steal into a bishopric. The canons of every episcopal church *now* existing, or that ever *did* exist, require that bishops be consecrated by bishops. This *has* preserved the succession from the apostolic age, and *will* preserve it to the end of time. But we well know, that great numbers who have called themselves presbyters since the reformation, never had any ordination at all, and yet they ordained others.* This was notoriously the case in the first settlement of New-England. It was so with the Huguenots in France, and with the baptists in Germany. With such a mixture, who would talk of succession in the line of presbyters? But who can show any thing like this in the line of bishops?

* Dr. Leaming, in his defence of episcopal government, says—"Beza and Papirius Massnius, two writers of the life of Calvin, affirm, that he never was ordained." I can say nothing upon that point, having never seen those writers. It is worth enquiry.

"We find" (says the learned Hooker) "that throughout all those cities where the apostles did plant christianity, the history of times hath noted succession of pastors in the seat of one, not of many, (there being in every such church evermore many pastors) and the first one in every rank of succession we find to have been, if not some apostle, yet some apostle's disciple.—Catalogues of bishops from the very apostle's times, are by Eusebius and Socrates collected; whereby it appeareth so clear, as nothing in the world more, that under them and by their appointment, this order began, which maketh many presbyters subject to the regimen of some one bishop. For as in Rome, while the civil ordering of the commonwealth was jointly and equally in the hands of two consuls, historical records concerning them did evermore mention them both, and note which two, as colleagues, succeeded from time to time. So there is no doubt but ecclesiastical antiquity had done the very like, had not one pastor's place and calling been always so eminent above the rest in the same church."*

The episcopal succession being thus demonstrable from the original commission, from the promise of Christ to be with that commission "to the end of the world," from the very nature of the episcopal office, from the canons of the church universal respecting it, and from the records of particular churches preserved by the ancient historians, the *succession* being thus demonstrable, I shall pursue this point no farther, but reserve myself for a more ample discussion of the subject, should you, or any other person, think proper to controvert it.

I had no intention, sir, when I began these letters, to make any animadversions upon your last publication; but among the many *curiosities* which you have presented to the public in this controversy, there is one of such an extraordinary nature, that I cannot help noticing it. You say, "You and Layman and Cyprian, and the whole regiment of you, are dissatisfied whenever mention is made of your connection with the church of Rome. This is not the only instance in which I have known persons to disown their poor relations," &c. By this, no doubt, you mean that the church of England derives her succession from the church of Rome. Well, sir, and what of that? Was preserving the succession from the apostles, one of the corruptions of the church of Rome? I always supposed, that among her

* B. 7. p. 381. I cannot but notice here that this *one pastor*, this bishop, was always distinguished in the purest ages of the church, while martyrs were bleeding, and the extraordinary gifts of the Holy Spirit, had not ceased, by the title of the city in which he resided. Thus, St. James, bishop of Jerusalem, Clemens, bishop of Rome, Ignatius, bishop of Antioch, Polycarp, bishop of Smyrna, &c.; and that too when there were dissenters, or as they were then called, schismatics, from the *one catholic church*. But now, in this country, where every thing must be shaven to an equality, if the bishops were to style themselves, bishop of New-York, of Philadelphia, &c. the war whoop would immediately be heard through the land, and the plea of antiquity would avail them nothing. Thus, the poor bishops must give up a title, of which that order have been in possession for 1700 years, (no bad title to an estate) and submit to one, which, with due deference to their judgment, is improper.—*Bishop of the Protestant Episcopal Church. Bishop of an Episcopal Church!* Is not this tautological, or something like *green verdure*?

good things that was one. When a man of corrupt principles faithfully preserves a *deposit* committed to him to answer any valuable purpose, and hands it down without the least injury to his successors, is *this* one of his corruptions? The church of Rome has faithfully handed down to us the apostles' and nicene creed, and the holy scriptures; are they polluted by coming to us through that channel? Is there nothing good in the church of Rome, because some things are bad? Is not an office valid, because the man who holds it is not what he ought to be; or the church in which it is exercised, not so pure as she ought to be? How is it that men can hold a sentiment which, if true, must long since have destroyed the church of Christ? Was the Jewish priesthood, as to its validity, affected by the corruptions of that church? This mode of reasoning, by proving too much proves nothing.

But this is not all. Every presbyterian church upon earth are as much concerned in this matter as we are, but you take care not to tell people so. I suppose, sir, you think the church of Geneva a pure church. Whence did she derive her priesthood? Did not some of her presbyters, who received their orders from the Romish bishops, reform? And if Calvin was ordained, must he not have been ordained by some of those reformed presbyters? Was not this also the case with the Helvetic churches under Zuinglius? with the church of Holland? with the Lutheran churches of Germany, Denmark and Sweden? Do not all the *non-conformists* in England receive their orders either from the bishops of that church, or from the presbyters of some foreign church? Did not some of the Romish bishops and presbyters of the church of Scotland reform, and was it not partly from them and partly from Geneva and Antwerp that the orders of that church have been derived? Is there any reformed church in Europe that did not, either mediately or immediately, if she makes any pretensions to a succession, derive her orders from the church of Rome? Sir, you either *were* or *were not* ignorant of all this. If you *were* what shall we think of a man who pretends to instruct others in what he does not know himself? If you *were not* ignorant of it, what shall we say of a man who thus grossly misrepresents? "It is a more difficult task (to use, with a little variation, the words of Dr. Chandler) than most readers imagine, to deal with an adversary that can misrepresent matters at this rate. To speak plainly of such conduct, has the appearance of abuse and scurrility, which disgrace any writer; and yet, on some occasions, not to speak plainly is an injury to the cause of truth, and injustice to the public. I am thus unfortunately situated. I am sensible of the duty I owe to truth, and to the public; at the same time I wish not to be wanting in that charity, which *hopeth all things, endureth all things*. I hope in such a critical situation to meet with that candour, which is not extreme to mark what may be said amiss."

But as if this misrepresentation were not enough, you go on to say, "You acknowledge that your succession" (why did you not add, *as well as our own*?) "is derived from the Romish church, who is called in your homilies, a *foul, filthy, old withered harlot*; the *foulest* and *filthiest* that ever was seen. Would it not have been prudent

and decent not to have called your mother such ugly names, and to make her a witch as well as a harlot?" To be serious in reply: You very well know, sir, that the church of Rome is called a harlot, in conformity to the language of scripture. The Jews were said to *play the harlot*, and to *go a whoring after their own inventions*, because they corrupted their religion by introducing into it idolatrous rites and practices. The church of Rome also, in the opinion of most commentators, is designed by "the great whore, that corrupted the earth with her fornication." The reformers then had scripture warrant for calling her a harlot; but it was not in respect to her ordinations that she was so called, as you very well know, but in respect to some of her corrupt doctrines and practices. Now, sir, why could you not have told people this?—No one can be at a loss for an answer.

There is one question more that I shall take the liberty to ask you upon this subject, and the answer you must necessarily give to it will decide the point. If a Roman Catholic Priest should conform to your church, and from his talents and piety you should deem him worthy to be received, would you re-ordain him? I will answer for it, that you would never think of such a thing, no more than you would think of re-ordaining a presbyter of the church of England. Oh, sir! sir! what gross dissimulation!—What striking inconsistency!

I have one more observation to make upon this head, and I shall make it the more readily because it may be new to the generality of my readers. It is, that this very argument had a popish origin. It was a common practice for the church of Rome to keep *jesuits* in disguise in Great-Britain, for the purpose of fomenting the divisions in the English church. These endless divisions they knew would disgust serious people, and induce many to return to the Romish church. These artful and profligate missionaries went about preaching to the multitude the great advantage of extempore prayer, unpremeditated discourses, and presbyterian government. They taught their credulous hearers the invalidity of episcopal orders, as coming through the church of Rome, declaimed against the absurdity of infant baptism, the folly of rites and ceremonies, however significant and proper, and some other points; and many were the converts which they made. This fact has, I think, been fully proved by the author of *Foxes and Firebrands*, part ii. p. 152.

I shall, at present, take no farther notice of any thing in your last publication, reserving myself for some strictures upon it, at a future period, unless some better hand should undertake the business; but shall proceed to your groundless assertion, (under the signature of Clemens) that "there was no ordination of bishops in the church of Alexandria, for the first 200 years." Upon this point, you have been sufficiently corrected by *Detector*; which, I suppose, is the reason that you have said nothing more about it, in your letters to the editor of the controversy. But as it is very difficult to cure a person of his error when it is of long standing, I will offer to your consideration some additional testimonies from two Greek, a Latin, and an Arabic historian. Simeon Metaphrastes affirms, that St. Mark constituted churches in Lybia, Marmarica, Ammoniacæ, Pentapolis, and Alexandria, and ordained Anianus bishop of Alexan-

dria, and gave to other churches, far and wide, bishops, priests, and deacons.* Nicephorus Callistus says, "having laboured much in Cyrene and Pentapolis, and constituted churches, St. Mark appointed clergy and bishops, and returned to Alexandria." And the Arabian martyrology of the Melchites says the same thing. A very ancient Latin manuscript, preserved by Echellensis, has these words—"Blessed Mark ordained Anizanas, or Anianas, bishop of Alexandria, and three presbyters, Melius, Sabinus, and Cerdo, and seven deacons. And he proceeded to Pentapolis, and ordaining bishops and clergy, he returned to Alexandria." Severus likewise informs us, in his lives of the Alexandrian patriarchs, that St. Mark went to Pentapolis, and continued there two years, preaching and ordaining bishops, priests and deacons." Now, if St. Mark ordained so many bishops in Egypt and other parts, and among them his successor at Alexandria, we may be very certain that his example was afterwards followed.

But if under the signature of *Clemens*, you cannot make out even the shadow of a presbyterian church at Alexandria, perhaps by changing your name, and styling yourself *Inquirer*, you may be more successful. You put me in mind, sir, of the scene between Balak and Balaam—*And Balak said unto him, come, I pray thee, with me, unto another place, and curse me them from thence.* But as Balaam's change of place proved equally harmless to the Israelites, so will your change of name to the Episcopalians. You ask, "What is the truth with respect to Aidan and Tinan, who are said to be no more than presbyters, and yet ordained bishops?" The truth is soon and easily told. Venerable Bede, who lived in the 8th century, and has always been esteemed by the learned world for his fidelity as a historian, informs us, that king Oswald, becoming a christian, desired to have a bishop from *Hy* or *Iona* to plant a church in Northumberland. One was accordingly sent, but he did not prove agreeable. Upon his return, in a council of the *seniors* he gave an account of his ill reception, and Aidan being present, and discoursing well of the matter, all the *seniors* pitched upon him, judging him worthy to be a bishop.* Now as there was always in the monastery of *Hy* a resident bishop, (as Usher tells us out of the Ulster annals†) besides a bishop of all the province, (according to Bede‡) we may be sure, these two bishops at least, ordained Aidan. Bede tells us farther, that Aidan chose for the place of his residence the *Isle of Lindisfarn*, where he lived with his clergy.§ The historian, when he mentions him, always styles him, *bishop Aidan*.

After his death, *Tinan* succeeded him; *successit ei in episcopatu*. He also was ordained and sent by Scottish bishops. After *Tinan* had been some time in his diocese, he sent for two other bishops, and these three ordained *Cedd*, bishop of the *East Angles*. To *Tinan* succeeded *Colman*, in the diocese of Northumberland; he also was sent from Scotland.¶ This, I presume, is enough for any reasonable man.

Our opponents, who are pretty hawk-eyed in descrying an object that pleases them, have been, for near 300 years, upon the look out

* Pearson's Vind. p. 229. et sequent.

† Bede hist. p. 172. ‡ Prim. p. 701. § Hist. c. 7. ¶ Hist. 3. p. 16. ¶ p. 904. 233.

for a presbyterian church in the primitive times, but hitherto they have found none. They thought that there was something like it at Alexandria; but upon a nearer approach it turned out to be *deceptio visus*. They next thought that they had got a glimpse of one in a small island on the coast of Northumberland: Thither they bent their course, but upon examining the records, episcopacy appears to have been the fashion there also. Well, gentlemen; go on and examine every part of the earth, and if you find a church founded upon a *parity of ministers*, till the reformation, you will do more than any body ever did before you.

And is not this, sir, a decisive proof of the novelty of your hypothesis? If the apostles had left the church under a presbyterian regimen, that government must have prevailed for ages. We should not in that case hear the episcopalians challenge the presbyterians to produce a few instances of their mode of government; the challenge would be given, and triumphantly too, by them to us, to produce a few instances of *our* mode. One solitary presbyterian church might surely be pointed out, if the apostles left the church universal under that form. Some cause there must have been of this wonderful change—some trace of this astonishing event. Will you, sir, if you are in the secret, let us know what the cause was? You will certainly render your church a very essential service, and acquire for yourself the reputation of a *profound antiquarian*.

Another question which you are pleased to ask us, is, "What weight should be allowed to the testimony of those called the *Fathers*?" The same weight that we allow them when they bear testimony to the canon of scripture, to the christian sabbath, to infant baptism, or to any other fact; and in this controversy, in particular, you must remember, that they are not cited to bear testimony to a *solitary* fact, or to one involved in obscurity, or to one that was controverted, and in which they had an important temporal interest, but to a visible form of government, spread over Europe, Asia, and Africa, concerning which they could not possibly be deceived; in the support of which, before its establishment by the civil power, they had no temporal interest whatever. Reject such testimony, and with the same liberty, I commit myself to wrest the bible out of your hands.

You go on, "If the *fathers* contradict one another," &c. I deny that they ever contradicted one another on the subject of episcopacy; nay, farther, I assert, that the very nature of the subject precludes contradiction. Whichever was the government of the church whether episcopal or presbyterian, it was too notorious to admit of controversy. Could you find any of the clergy of the church of Holland such ideots, or so regardless of truth, as to assert, that their church is under an episcopal regimen? Or any of the church of England to assert, that their church is under a presbyterian form of government? You may indeed, by torturing men's words, make them speak any thing; but that is a procedure which men of sense will not bear, and of which men of sense should never be guilty.

Your questions do not end yet. You ask, "were Timothy and Titus successors of the apostles during the lives of the apostles, or after their decease?" and more to the same purpose. One would

suppose sir, from this question, that you either mistake the nature of this dispute ; or that you are not disposed to state it fairly. Can it be that you do not know, that a bishop may have a successor before he dies, when he is removed from his diocese, and transferred to another ; and that he may be a bishop whether he is fixed or not, whether he travels, or stays at home ? The Scotch bishops, for some time after their church fell under *the curse of king William*, exercised their function at large through the whole kingdom, without any appropriation to particular dioceses ; yet no one ever supposed, that they were the less bishops on that account. Timothy and Titus were appointed by St. Paul, some short time before his death, to superintend, the one, the church of Ephesus ; the other, the church of Crete ; and were therefore his *successors* ; he having, before that appointment, kept in his own hands, the government of those churches. How long a time, they were at their respective charges ; or whether they were there all their lives, is nothing to the purpose ; the case will not be altered in the least, as to their power ; and whenever they left Crete and Ephesus, or, if they died there, it should be remembered, that they were succeeded by others, who exercised the same authority which they did.

The last question of your series that I shall notice, is the following. " On what authority does Cyprian intimate that Epaphroditus was an apostle ? " &c. Although this question is sufficiently answered in a note, page 24 of the controversy, yet it will do you no harm sir, to refer you to Dr. Whitby's note on the 2d chapter of Philip. 25th verse. " The word *apostle* is never used in the New Testament, but either of those who were in the strict sense, *apostles of the Lord*, or else were eminent ministers of the gospel. Thus Titus and Timothy are styled *apostoloi*, apostles, not because they were messengers, but because they were *fellow laborers* with St. Paul and *the glory of the churches*." And I will add that, " Andronicus and Junia, two distinguished ministers are styled, *episemoi en tois apostolois*, eminent among the apostles, which necessarily implies, that they were apostles. " I therefore conclude " (says Dr. Whitby,) " with Theodoret upon the place, and upon Chap. i. 1, that the episcopal care of this church was committed to Epaphroditus ; and that this is the import of the word here ; this being the note of the same Theodoret, who says that formerly, they who are now called bishops, were styled apostles ; and Hilary the deacon says, *erat enim eorum apostolus, ab apostolo factus*, he was constituted their apostle, by an apostle, i. e. St Paul, who therefore commands them to *receive him in the Lord* ; for the sake of the Lord Christ whose minister he was.

I shall make no observations upon the case of bishop Provost, who you say, and I believe truly, had no other baptism, than by a Dutch presbyter. This has been fully answered by the *editor of the controversy*, in his notes p. 24 and 25. You have mentioned this case again in your second letter, but have not taken the least notice of the answer ; and this let me tell you, is your kind of management, through the whole of these letters. This may be prudent, but it is no proof of fair disputation.

But there is a case, which I cannot avoid taking notice of; it is that of the French and Lutheran ministers, and of some methodists, who conformed to our church, and were of course, re-ordained. The treatment you have given these clergymen, is unjust and ungentlemanly. One of them is now in a more peaceful region, and has left nothing in the memory of his friends to be ashamed of, but much to respect and admire. By your account, these men are "double minded, deserters, traitors, Arnolds, whose departure is not regretted, and for whose apprehension, no reward is offered." Were you in a passion sir, when you wrote this? If you *were*, you have had time enough to cool, and to ask their pardon for using such gross language. This is a pretty good specimen of intolerance, against which you enter your *caveat* so often, in the course of this controversy; and it is also no very equivocal hint to presbyterians, to beware how they venture to examine, or think for themselves.—Once presbyterians, always presbyterians; or *woe* to their reputation.

One would really suppose sir, from the manner in which you speak of conformists to our church, that these late cases are very extraordinary, and demand an explanation. Yet it is not to be conceived, that you are so little acquainted with the ecclesiastical affairs of this country as not to know, that we can produce a long list of learned and respectable ministers* who were once as strongly prejudiced against episcopacy as you are now; but whose prejudices were overcome by the powerful evidence attending it. These gentlemen were determined, whatever it might cost them, (and much inconvenience resulted from it to several of them) to quit what they had become convinced was an error, and to place themselves where no doubt could remain. Malice itself can hardly ascribe to their conduct an unworthy motive; for they acted in direct opposition to all the maxims of this world. Yet in your estimation, such men deserve no better names than *traitors* and *deserters*, upon whom, (in your military style) no prudent general would choose to rely.—What a pernicious thing is zeal, when it is not regulated by knowledge! It is a *mirror which reflects the fires of hell, as well as the lights of heaven.*†

I entertained some hope sir, that upon cool reflection, you would have seen the impropriety of that contemptuous mannner, in which, you have spoken of these gentlemen, and that before this time, you would have made an adequate acknowledgment. But you have given us another publication, in which, there is not expressed the slightest sentiment of regret. Surely sir, the mood you were in when you spoke of those clergymen, is not the usual "habit of your soul." From your own professions and from your general character, I am willing to believe that "good will towards men," is the "abiding pulse" of your heart; yet I am at a loss how to reconcile such con-

* Some of those conformists are, Drs. Johnson, Cutler, Mansfield, Dibblee, Chandler, Leaming, Beach and Parker; and Messrs. Wetmore, Beach (of Newtown, Conn.) Seabury (the bishop's father) Camp, Baldwin, Nash, Foot and Chase.

† Jones' essay on the church.

duct with such a disposition. I feel much reluctance to rate you among that order of beings, who,

“Traduce by custom, as most dogs do bark;
“Do nothing out of judgment, but disease;
“Speak ill, because they never could speak well.”

But although this may be too severe, and I really believe it to be so, yet it is very certain that by such sentiments and language, you have done no honor to *yourself* as a christian, nor any good to *your cause*, as an advocate.

I have now, sir, said all that I think necessary upon this great question. I have (to use nearly the words of bishop Skinner) by every argument adapted to the subject, clearly evinced (if I do not deceive myself) that the constitution of the church, as established by its divine founder, and given in charge to his holy apostles, was by them transmitted to their several successors, and so handed down through the primitive ages, as a regular, diocesan episcopacy. This is the plain and important fact which I have been endeavoring to establish, with all the original evidence in its favour which could be required from scripture, and all the additional testimony which has since been afforded to its support by antiquity, universality, and consent.* I may therefore be allowed to recommend it as a matter of undoubted certainty, and worthy of the most serious consideration. That the church of Christ, in which his religion is received and embraced, is that spiritual society, in which, the ministration of holy things is committed to the three distinct orders of bishops, presbyters, and deacons, deriving their authority from the apostles, as those apostles received their commission from Christ....*Bp. Skinner's Gen. Def.*

I am, sir, with due respect,
Your obedient humble servant,
EUSEBIUS.

* Magnopere curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. Hoc est enim vere, proprieque catholicum.... Vincent. Livin. adv. Hæres. c. iii. 14.

FOR THE CHURCHMAN'S MAGAZINE.

Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old....*Matthew xiii. 52*

ACCORDING to what was proposed in the last number, *Polycarp* bishop of Smyrna should follow in this. But the only remaining work of this father, being a short *epistle*, was published last year in the Magazine.* We therefore pass to the next in the order of time whose works are at hand, which is *Justin Martyr*. He lived and wrote somewhere about the year 150 or 160. In those times, when christians were constantly exposed to persecution from the powers which then governed the world; and while they were frequently suffering under its severest lash, it pleased God to raise up men of human learning, wisdom, and fortitude to undertake their cause; and who by so doing exposed themselves to almost certain death. Among these was Justin Martyr. He wrote several *Apologies* to the emperors, to the

* See Magazine for March 1806, p. 87.

senate and people of *Rome*; in which, with great plainness and simplicity, he has stated the doctrines, principles, and practices of the early christians, calling on their heathen persecutors to look and examine for themselves, and see whether the innocency of their lives, and the purity of their doctrines should not in reason exempt them from hatred and evil treatment. From one of these *Apologies* addressed to ANTONINUS PIUS the EMPEROR and his son ELIUS, the following is extracted.

Justin Martyr, on the Institutions and Practices of the First Christians.

IN what manner, after being renovated through Christ, we dedicate ourselves to God is now to be explained; lest, in treating of our customs, if this should be passed over, I should seem to conceal something through dissimulation. They who are persuaded and believe that what we teach and inculcate is true, and have engaged to live accordingly, are instructed, by fasting and prayer to seek from God forgiveness of the sins they have committed, we ourselves fasting and praying with them. They are then conducted where there is water, and are regenerated in the same manner as we ourselves have before been. For in the name of God the Father and Lord of all things, and of our Savior Jesus Christ, and of the Holy Spirit, they are washed in water.* For Christ himself hath said, *except ye be born again ye cannot enter into the kingdom of heaven.* Here it must be manifest to all, he cannot mean that those who have been once born should enter again into their mother's womb. And the prophet Isaiah hath expressly declared, as hath been said, in what manner they who have sinned and repent, are to escape from sin. For he thus says; *wash you, make you clean, put away the evil of your doings from before mine eyes; learn to do well; judge the fatherless; plead for the widow. Come now and let us reason together saith the Lord. Though your sins be red like crimson, they shall be as wool; and though they be as scarlet, they shall be white as snow. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.*

The reason of this we learn from the apostles. For not knowing any thing of our first birth, being by the order of nature, begotten by our parents, and brought forth with many evil propensities and inclinations, that we may not ever remain the children of necessity and ignorance, but become the sons of liberty and light; and by water obtain remission of the sins we have committed, the name of God, the Lord and parent of all things, is pronounced over him who comes to be regenerated and hath repented him of his sins; and this name alone we invoke upon those who are brought to be washed in the [sacred] laver. For the ineffable name of God no one can pronounce; and if any one shall dare to assert the contrary, he is deplorably beside himself.† This washing is called illumination, be-

* From this account of baptism it appears that the primitive christians used to call it *regeneration*, as the church still does. We further see it pretty manifest that they baptized by plunging; for which the church makes provision, by directing that those who choose it may be so baptized. . . . EDIT.

† From this passage it appears that *Justin* was somewhat tinctured with the Jewish rabinical notions about the secret name of God, which no one could pronounce, and which was not revealed to men.

cause the minds of those who have learned these things are illuminated. He who is illuminated is also washed in the name of Jesus Christ, who was crucified under *Pontius Pilate*, and in the name of the Holy Spirit, who by the prophets foretold the things of Christ. * * * * * He who believes, who is in this manner washed, and added to the number of the brethren, as they are called, is then conducted by us where they are assembled, to pour forth their joint and earnest prayers, both for themselves, for him who is illuminated, and for all mankind; that being enabled to know the truth, to live in all holy conversation, and being found observers of the commandments delivered unto us, we may obtain eternal salvation. Prayers being ended we salute each other with a kiss. Then there is presented to him who presides over the brethren, bread, and a cup of mixed wine and water;* which he receiving, gives praise and glory to the Father of all things, in the name of the Son and of the Holy Ghost; and at the same time he addresses fervent and long continued thanksgivings to God, that by him we are made partakers of these things. When he has finished his prayers and thanksgivings, all the congregation present express their union and concurrence with him by saying *Amen*; which is a Hebrew word, signifying, *so be it*.

After the president has finished his thanksgivings, and all the congregation have thus signified their assent, they, who with us are called deacons, distribute to every one present that they may partake of the bread, and wine, and water that has been thus blessed; and they also carry it to the absent. This meal is called by us the *eucharist*,† of which no one is permitted to partake except such as believe the truth of our doctrines, and have been washed in the laver of regeneration for the remission of sins, and live as Christ hath taught. We consider not this as common bread or common drink; but as by the word of God, Jesus Christ, our Savior was made flesh, and took upon himself flesh and blood for our salvation, so we are taught that this food, thus blessed by the blessing of the word that cometh from him, becomes the body and blood of the same incarnate Jesus, by which, symbolically taken, our flesh and blood are nourished. For the Apostles in the histories which they wrote, which are called the *gospels*, have said that Jesus thus commanded them; for that when he had taken bread and blessed it, he said, *do this in remembrance of me; this is my body*. And in like manner, when he had taken the cup and given thanks, he said, *this is my blood*; and gave it to them only. This, by way of imitation, evil spirits have instructed their votaries to do in the mysteries of Mithra.‡ For to those who are initiated, they present bread and a cup of water, as you know, or may know, by enquiry. After this, [in discourse] we remind each other of these things; and those who are able assist the

* This is not the only evidence from the Fathers that the primitive christians mixed water with the wine in the holy eucharist; and some of them give this reason for it, that it might the more fitly resemble the blood and water which came from our Saviour's side, when pierced by the soldier's spear.

† And it is to be lamented, that christians have not strictly adhered to this primitive language.

‡ These were heathenish rites.

needy, and we are ever helpful to each other. And for all the good things we enjoy we give thanks to the Creator of all things, through his Son Jesus Christ, and the Holy Spirit.*

On the day called Sunday, all who dwell in the country, as well as in cities, meet together; when the memoirs and writings of the apostles, and of the prophets are read, as the time will permit.† When the reading is finished, the president delivers a sermon, in which he instructs the people, and exhorts them to the performance of these so becoming duties. We then all rise and unitedly pour forth our prayers.‡ And, as hath been said, prayers being finished, bread, and wine and water are presented, and he who presides, again fervently supplicates and gives thanks to God; in which the congregation unite by saying *Amen*. Then distribution and communication of what is thus blessed is made to all present, and sent by the deacons to the absent.§ And now they who are able, contribute according to their pleasure, as each one sees best; and what is thus collected is deposited with the president, and he distributes it to orphans, to widows, and those who, on account of sickness or any other cause, are in want. He likewise provides for those who are in bonds, and for strangers among us, and for the needy of all sorts.

We assemble together on Sunday because that was the first day in which God called the world from darkness and chaos; and Jesus Christ our Savior arose from the dead on the same day. On the day preceding Saturday he was crucified, and the day after, which is Sunday, he appeared to his disciples; and taught them those things which we offer to you for your consideration. If they appear to you consonant to reason and truth, venerate and esteem them; but if they seem to you to be trifles, despise them as trifles; nor any more condemn to death, as dangerous enemies, men who design you no wrong in any thing they do. But this we forewarn you of, that you cannot escape the future judgment of God, if you persevere in this your iniquity: And we shall exclaim, the Lord's will be done.

APOL. PRI.

* This most probably alludes to the practice of saying *grace* before and after common meals.

† Here we see the antiquity of our present practice in the church.

‡ This makes it manifest that in the primitive times the congregation joined their voices in the public prayers of the church.

§ The Holy Eucharist was then celebrated every Sunday.

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FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

YOU must know that I am a stranger in this part of the world, and feel myself prompted, both by curiosity and sentiment, to observe the manners and customs of its inhabitants. Having been educated in the established church of England, and early taught her excellencies, you may well imagine that my attention would first be turned to the observance of such religious practices, as were either similar or dissimilar to her own; and such observations I beg leave to present to the public through the medium of your miscellany; assuring you that, I feel no small interest in the welfare

and progress of such other churches as coincide with her in all the essential points of doctrine and discipline. Duly impressed with the excellence of the reformed episcopal church, I cannot observe, but with regret, any unnecessary departure from its original practices.— I trust, therefore, you will not think me censorious or impertinent, for animadverting upon certain irregularities, which I find have crept into the church in this country, perhaps unawares, when I assure you I do it not from sinister motives, but out of affection to that church which is the legitimate daughter of the one I so much revere. An early education, doubtless, is the most powerful means of giving a direction to a man's opinions through life, and under its influence I may be supposed to labor while making the following strictures upon religious practices; but I apprehend we need not be scrupulously nice, *how* we obtained our sentiments, but rather whether they be *consonant* with truth; not whether they were *inculcated* into our minds in our youth, or *embraced*, through a conviction of their propriety, in a more advanced state of life; but whether they *coincide* with reason, with the practice of the primitive church, and the tenor of holy writ.

The first remark I beg leave to submit to the consideration of your readers, relates to the irreverent method of obtruding churches upon the highway, and leaving them exposed to all manner of sacrilegious insult. Mentioning this subject not long since to a friend, he put into my hands one of the late numbers of your last year's magazine, directing me to a piece signed Z. "on the sacredness of churches," in which the writer fully elucidates his subject, leaving us clearly convinced that the church edifice is not merely a heap of wood and stones, but deserving our reverence to all its parts, though not in an equal portion. I rejoice to find that writer's opinions and mine so thoroughly to coincide, and shall consider his treatise as a bulwark for the defence and establishment of my notations. A sense of the sanctity of the building, I find is not entirely obliterated from the minds of people, though the marks of it be defective, being entirely confined to the inside, if not to the chancel and desk; there existing few cases of sin-hardened profanity, that dare openly encroach upon the veneration of the nave. The same arguments used to establish the belief that one part of the edifice is holy, are applicable, though in a less pointed and decisive manner, to the support of the position, that every part partakes of the general sanctity: and in further confirmation of the same, the consecration of a church makes no omission of any part, but appropriates the whole to the immediate and sole use of worshipping Almighty God.

Having impressed the idea of sanctity upon the mind of the reflecting, as belonging to the church edifice, I trust he will cordially join with me in abjuring the practice of placing it in a position, obnoxious to the encroachment of every filthy beast that treads the common, and the irreverent attack of a luckless or profane rabble. If sacredness do not convince him of the propriety, nay necessity of enclosing his church, let him reason from analogy, considering whether he would do less for the house of God than for his own; whether he would be less zealous for the convenience and preserva-

tion of that building, in which he is taught every thing appertaining to his eternal welfare, and in which the spirit of God dwells with the devout worshipper, than for the decorations of an edifice appropriated solely to the accommodation of his earthly and perishable body.—This not sufficing, let him assume the argument in a comparative sense, let him view the heathen in the externals of their places of worship; witness the savage inhabitants of Owyhee, and the attention by them paid to their *Morai*, or sacred place both of worship and burial, which they carefully inclosed with such materials as they were in possession of, even a coarse stone wall; as related in Captain Cook's voyages. Shew but an indignity to these places of *false* worship, and you prick the devotee to the heart; you vibrate that string in his system, on which depend his most ardent passions. Suffer it not then to be said, that christians show less regard and veneration to the churches dedicated to the living God, than the uninformed heathen does to his temple of demon-worship: more especially suffer not this reproach to be applicable to my brethren of America, who with propriety boast a more universal diffusion of information, than falls to the lot of mankind in general.—So far from thinking an enclosure of the edifice of a church to be superfluous, I should hold myself culpable, were I not to maintain, that veneration, decency and regard to the outward appearance of that structure, whose prototype was emphatically styled the *sanctuary*, explicitly demanded it.

My second subject of remark, is founded upon the propriety and expediency of planting shade-trees within and about the church's enclosure. Their utility, in adding beauty to the scenery, in breaking the force of the wintry blast, and in protecting those, who frequent the holy exercises of the place, from the scorching rays of the summer's sun; but more especially to promote and preserve health, by absorbing the noxious qualities of the atmosphere, need no enlargement; the bare mention will sufficiently rouse the mind to the contemplation of their excellency. One of the most powerful motives we have for preserving and promoting this practice, is grounded upon the antiquity of the custom. Copious indications of it are to be found throughout the historical and prophetic parts of the scriptures, affirming this to have been the practice of the patriarchs in placing their altars under trees, and of the heathen and apostates from the Jewish church, whose places of image-worship were *groves*. An objection may here possibly be started, that at the most this practice is but traditionary, and not at all obligatory upon us; I have no objection to traditions of this kind, which must have had some foundation, and this foundation doubtless was laid, by the great author of the universe, in the garden of Eden, which he *planted*, not only with nutritive vegetables, but with a suitable variety of different trees; and we may justly conclude, that it was under the shade of the tree of life that Adam paid his adorations. I am moreover unwilling to suppose the ancient patriarchs, and likewise the Gentiles, to have been ignorant of the physical effects and influence, which shades and groves certainly have upon the serious and devotional mind; neither do I care to have the adage

"young folks think" &c. (a proverb equally applicable to men of different times as of different ages) made to suit to my case, by supposing they did these things without meaning. Doubtless they perceived, a circumstance familiar to any meditating mind, the powerful effects produced by groves, in creating ideas of awful grandeur and solemnity ; a frame of mind indispensably necessary for those who approach that Being, from under whose creative hand all things came from nothing, and at whose rebuke the mountains flee. The power they possessed of composing the affections to seriousness, of abstracting the thoughts from common-place things, and exalting the soul to a state of devotional exstasy, could not have escaped their penetration, and have remained unnoticed till after generations.

The strength of this latter consideration rests chiefly upon the species of shade made use of. Such trees as are of a rapid growth, and consequently of but short life, generally want those qualities required to promote sentiments of the above description, serving rather to please the fancy than restrain it. Were I permitted, Mr. Editor, to recommend, I should not hesitate to choose the *Elm*, which for its durability, and the venerableness of its appearance, may justly vie with every tree of the forest. The solemnity of its shade has been the subject of heathenish superstition, and to its influence many fanciful ideas have been ascribed ; but its capacity of imitating the terrible voice of heaven when agitated by the wind, is finely depicted by Bloomfield.

.....the wind begins to rise ;
And full leaf'd *elms*, his dwelling's shade by day,
With *mimic thunder* give its fury way.

If you should think these reflections worthy of a place in your miscellany, I shall pursue the subject, and transmit my observations accordingly.

OBSERVER.

FOR THE CHURCHMAN'S MAGAZINE.

Thoughts occasioned by the late uncommon Rains.

Fire and hail ; snow and vapor ; stormy winds fulfilling his word....Ps. cxlviii. 8.

NOTWITHSTANDING the improvements in science and natural philosophy, which modern times have produced, the variety, fickleness and uncertainty of storms still remains an unsolved mystery. The phenomena of rain and snow, in general, are tolerably well accounted for by the mutual transmutation of water into air, and air into water, which the chemist exhibits in his experiments. The water, during the process of exhalation, appears to be actually converted into air ; and again reconverted, producing rain. But why the heavens are now for a long time barren and unproductive ; and then immediately deluges descend, almost torrents seeming to pour from the skies, covering the whole face of the earth ; why, I say, it is thus, natural science can give no reason. Here we must have recourse to the philosophy of God's word, and say that *the stormy wind fulfils his command*.

And indeed although we pretend to account for many things in the natural world, yet what do we more than classify and arrange them

under certain general principles, leaving the final cause of events unexplained, and to be ascribed to that almighty power which pervades all things? This power, as christians, we profess to believe is every where present, and presiding over the operations of what we call nature; as full, as perfect in the gentle breeze, as in the raging tempest; in the rill that murmurs, as in the ocean's billows that roar; in the fall of the sparrow, as in the earthquake that shakes the strong foundations of the earth, and buries the thronged city in promiscuous ruin. The same power is as much concerned in the ordinary course of providence, as in the miracle that makes the sea become dry land, or raises the dead from their graves. If this be so, as it certainly is, we may well say that *the stormy wind fulfils his word*.

Philosophy is said to cure men of superstition. And if she confine herself to her proper province, if she seek not to exclude the Almighty from his kingdom, if she pretend not to set up any other unknown agent, as the ultimate cause of events, if her only aim be to show, under what general law of operation each event is to be classed, nothing is more true than that she may remove from our minds many vain fears and superstitious terrors, that are apt to disturb our repose, when any unusual event takes place. He who made and governs all things has wisely chosen to carry on his government of them by certain fixed laws; and it is the business of natural science to point out and define these laws, and to show which of them applies in each individual case. Philosophy so employed becomes the parent of piety, and the handmaid of devotion. She teaches us to look through nature up to nature's God; to see his hand in all that comes to pass; to contemplate the various changes of natural things, not as the result of a blind unmeaning force, but as proceeding from forethought, wisdom, and design.

He, in whose mind dwells this philosophy, sits undisturbed amidst the war of elements; for he beholds the God of nature ever present, ever able to calm, as to raise the tempest: He feels the eternal truth of that saying, that *by his wind the waters flow*. The windows of heaven may seem to be opened; whole torrents of rain may descend and roar from the hills; rivulets may swell to mighty streams, and streams to seas, with irresistible force bursting their way through opposing mounds and bulwarks, and sweeping in ruins all the labors of man, the strongest efforts of art, with the productions of nature; yet he knows they have their commission so to do, from him whose they are, and whom they serve; why then tremble with superstitious dread? why complain or murmur? They are directed by infinite wisdom, which seeth not as we see.

At shortened intervals, another and another deluging storm lowers in the sky, and howls through the forest. While thus I write, a third more furious rocks the frail tenement erected by man, and seems with redoubled violence to threaten devastation to all that has been left by the preceeding. Yet, Oh! my soul, be still and know that the God of nature reigns, and his unsuffering kingdom shall prevail. Ye winds that blow, ye falling drops of rain, fast clattering on my warm apartment, while loud you sound your Maker's praise, teach me to know myself; that I am frail; to know my God, that mighty is his power, *yea and his wisdom is infinite!* Thus armed

with acquiescence in his wisdom ; thus knowing that he hath his way in the storm ; that the tempests go forth at his bidding ; that the clouds are his chariots, and he walketh on the wings of the wind ; I will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waves thereof roar, and be troubled ; though the mountains shake with the swelling thereof. For, the Lord of hosts is with us, the God of Jacob is our refuge.



FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

A new History and Illustration of the Common Prayer.

[Continued from page 71.]

IN justification of stated hours for prayer, or the habits worn by the clergy, little requires to be said, the first having the sanction of all antiquity, and the latter the predeliction even of those dissenters who wish to ingratiate themselves the most with the people at large. We shall pass on to the practical application of the doctrines contained in our excellent form of public worship.—

* Our morning prayer very properly begins with one of the most solemn sentences in the holy scripture : *When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive....* Ezekiel xviii. 27.

It is thus that the church wisely contrived to begin our devotions with such expressions of humility and penitence, in an humble confession, that all defaulters in thought, word, and deed, all sorts and conditions of men might join, being properly introduced by an exhortation admirably calculated for our instruction in the particulars to be acknowledged, and for which we are prepared by the select sentences at the commencement of the service. As soon as the minister begins the sentences, it is usual for the congregation to stand up ; a very decent and proper provision, as it marks the attention of the auditors, and their reverence for the word of God, solemnly announced, to lead us to repentance. The courteous apostolical salutation of “dearly beloved brethren” is highly worthy of our attention, as it most warmly presses the heart to keep pace with the lips ; and of the propriety of introducing the absolution in this part of the service, it should have been observed, “That it is acknowledged without reserve by Calvin,” whose immense learning and extraordinary abilities no one will dispute. This distinguished instrument of the reformation, who was not remarkable for his partiality to the reform made in England, here delivers the opinion of his colleagues as well as his own. “We are every one of us ready to admit,” says he, “that after a general confession to subjoin some signal promise which may excite hope of pardon and reconciliation, is a very useful and beneficial practice ; and from the very beginning I was desirous of adopting this method, but I yielded too easily to the apprehensions of others.” But in our church, the whole congregation having, agreeably to the directions given in the exhortation, confessed their sins with an humble, lowly, penitent and obedient heart, the sense

* According to the English Common Prayer.

of their iniquities which it leaves behind, peculiarly requires the aid of spiritual consolation. And here appears the proper season for the ambassador of Christ to exercise the ministry, and to pronounce the word of reconciliation given and committed to him, 2 Cor. v. 18, 19. The priest, therefore, stands up, and in a solemn manner, thus dispenses one of the most gracious conditions of the gospel.

Here, maugre all the objections of schismatics, it is the office of the minister to declare the whole counsel of God, and that of the Holy Spirit to apply, to restore them that fall, and to comfort the feeble minded.

The priest, it should never be forgotten, does not absolve in his own name ; he simply promulgates the terms of pardon, granted by the Father of our Lord Jesus Christ. And to prevent the least degree of misconception, is probably one reason, for which (as the Rev. Mr. Shepherd observes) our form repeats the nominative case "He," that is *Almighty God*, pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel. The same ingenious commentator also observes, that in the mode of compiling our form of absolution, and particularly the sentence last quoted, its authors appear to have imitated the plural or general absolution of the old *Ordo Romanus*, which runs thus: *May the Lord Jesus Christ, who vouchsafed to say to his disciples, whatsoever ye shall bind on earth—and whatsoever, ye shall loose—himself absolve you.* This form is precativ, and ours declaratory : they differ in expression, but in meaning they nearly agree. In both we observe a long parenthesis, and a repetition of the preceding nomination case, implied in *himself*. And, by a very small alteration in the words of our form, and none in the sense, the framers of the American liturgy, have improved the construction. *Who*, near the beginning is omitted, and the period ends with the *Remission of Sins, He, &c.* of course, begins a new sentence. But to return to the propriety of a public declaration of absolution, it should be understood that, should there, in a mixed congregation, be any hypocritical worshipper, whose faith is feigned, and whose confession and penitence are insincere, to him the absolution gives no encouragement. It simply declares to him that there is forgiveness with God, and points out the terms on which it is granted. To those that truly repent, it strongly conveys assurance of remission of sins and acceptance with God. To those that do not, it is an admonition that they should repent if they desire to be pardoned and forgiven ; whilst it affords to the good the greatest comfort and support, it gives the wicked no ground, either to presume or despair ; being publicly pronounced to all, each individual is to take that portion which peculiarly belongs to himself. As at the end of the absolution and that of all the other prayers, the people are directed to answer, *Amen*. They are likewise to understand, that during the prayers a profound silence is required, by which they may be more at liberty to follow the minister in their minds. At this time he is to be viewed as their intercessor, and offering up their prayers and praises as their representative.

Of the Lord's prayer.—Relative to the doctrinal part of this divine exercise, as here used, it has been observed, that what has preceded it has rather been a preparation for prayer, than prayer itself,

as we now begin to pray in that spiritual and perfect form delivered to us by Jesus Christ, through whom alone either our prayers or persons can be accepted by God. This form, composed and prescribed by our blessed Lord himself, was on all occasions, used by the primitive church. In those days, it seems, the novel and strange objection urged by some against the use of this prayer, that it is a form! was unknown. On the contrary, because it was a form enjoined by our Redeemer and Mediator, it was always accounted the most spiritual and prevalent prayer that man could address to God; so far that some of the christian fathers conceived that to pray in these words, was "to worship God in spirit and in truth." In the devout use of this form, they considered themselves as "praying with the understanding, and with the spirit also."

"Let the Father recognize in your prayers the words of the Son," is the counsel given by Cyprian, who adds, "since we have an advocate with the Father, for our sins, we should, whenever we pray for pardon, alledge unto God the very words which our advocate has taught us." We have his promise that whatsoever we ask in his name we shall receive, and must we not more readily obtain our desires when we not only use his name in asking, but in his very words present our requests to God. Our advocate in heaven has taught us to say this prayer upon earth, that between his intercessions and our supplications, the most perfect harmony may subsist. The early christians knew also that the Lord intended this prayer for *use*, as well as imitation; hence it was called *Oratio legitima*, the legitimate prayer; the established form of prayer; and, in obedience to the commands of Christ, the primitive church always made it a part of her holy offices, viz. the administration of baptism, the celebration of the Supper of the Lord, and in her daily and evening services, as well as in private devotions. Hence it was called *Oratio Quotidiana*, the christian's quotidian, or daily prayer.

[To be continued.]

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

Observations upon the History of Cornelius. Acts x.

THE notion that men may, and actually do merit of God (as frequently supposed by many persons) is very pernicious. To imagine that the service of men, or even angels, is beneficial to God, and in justice merits wages, or that every instance of obedience conveys a right to a positive reward, is unwarrantable, and contrary to scripture. But to suppose farther, that sinners, by a partial obedience, merit forgiveness of their numerous breaches of God's law, nay, acquire a right to the positive reward of eternal life, is an astonishing presumption in the eye of reason, and a blasphemous position in that of revelation: it is indeed to set aside the redemption of man by Jesus Christ, to count the blood of the covenant an unholy, or at the least an insignificant thing, and to do despite to the spirit of grace.

But do not some, to avoid one extreme, run into another? denying that a difference of moral character either is, or has been, in

any instance, the ground of the favor of God in his dispensations of either temporal, or spiritual blessings, at least of his blessings in this world. But surely the scripture history affords us many examples of eminent persons, concerning whom God has been pleased to declare, that their piety, their obedience, or faith in Christ, has made them objects of divine favors; favors indeed granted in this present life, but for the most part favors of a spiritual nature, and which in their consequences, extended to the highest of all blessings, life eternal. Not that the persons thus distinguished were *perfect* characters, or had a right to demand such blessings; or that *all* whose moral character (for ought we know) might be *equal*, have had *equal* blessings bestowed upon them; much less can we infer, that because God has selected some pious persons, and has made them objects of his favor, while he employed them as fit instruments of his gracious purposes to mankind, therefore we may (in right of that sanctity of morals, we are pleased to assume to ourselves) demand the kingdom of heaven; vainly arrogating that as a right due to *our* merit, which at best was a mercy or a favor bestowed upon the most excellent of the saints of old. This was plainly the case with Abraham. God was pleased to call him out of the idolatrous family, in which he was born and educated, to promise that he should become a great nation, and that he should be a blessing, Gen. xii. 2. And God has been pleased to acquaint us with one reason, why he was selected for that favor, viz. his religious character. *For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment....* Gen. xviii. 19. And when God was pleased to make further trial of his faith and obedience, by requiring him to give up his son; God expressly says to him, *For because thou hast done this thing, and hast not withheld thy son; thine only son, that in blessing I will bless thee; and in thy seed shall ALL the nations of the earth be blessed, BECAUSE thou hast obeyed my voice.* And there is no reason to doubt, but that God, as an especial favor, did at that time fully reveal to Abraham the day of Christ.

Nor must we forget how often Christ says to those whom he healed, *thy faith hath made thee whole*, nay, what is more, *thy faith hath saved thee.* To say with Hervey, Dial. x. p. 347, Edit. Edin. "that it was not faith, but Christ who wrought the cure," is mere quibbling: Nothing can be more plain, than that the faith of the diseased persons; the faith and extraordinary love of Magdalene, made them *proper* objects of divine mercy. Nor need we doubt, that a general faith in Christ does *now* make us objects of God's favor; or that good works, the fruit of faith, are pleasing and acceptable to God. Not that any works of ours can endure the *severity* of God's judgment, procure for us remission of sins, or entitle us to eternal life.

The history of Cornelius is a case so full to the point, that we shall consider it particularly: and surely no fact can be related more clearly, and scarcely more circumstantially. Nor is the moral of the history obscure. Yet it has been strangely perverted to favor opinions, the very reverse of its *plain* import.

It is used by some as an instance, that morality, without faith in Christ, is sufficient for salvation. By others, that morality is of no

account with God, under the christian dispensation : and while some would have us forget, that Cornelius ever became a *christian*, others would persuade us, that he was always a Jew, complete in every thing but circumcision.* Thus defeating the *main* end of the narration, which was to show that the heathen, (persons ignorant of the Jewish laws and customs) might nevertheless be admitted into the christian covenant.

The angel says to Cornelius, *thy prayers, and thine alms are come up for a memorial before God.* A memorial of what? Why plainly of the piety of Cornelius towards God, and of his charity towards men. His piety and charity are here plainly represented, as the ground of an extraordinary favor at *that* time vouchsafed to him.— And what was that favor? Why a *miraculous* call to the christian faith in this world, and in consequence of that faith, to christian salvation in the life to come.

It is by no means here said, that Cornelius obtained present forgiveness of his sins, or future happiness for his moral character, or for his merit, how much soever it might be above that of others, whether Jews or Gentiles. Had that been the case, there would have been no occasion to have sent for Peter to preach christianity. This moral conduct neither did, nor could procure for him, remission of sins, justification, or eternal life. For all these he is referred to faith in Jesus Christ, who, of God is made unto us, wisdom, and righteousness, and sanctification, and redemption; he is referred to the merits of Christ, and not to the merit of his own prayers, or alms for salvation. So far short of christian perfection, or christian holiness, is the most exalted character among the heathen! Great as was the Jewish prophet, the forerunner of Christ, yet we are told, the *least* in the kingdom of heaven is *greater* than he.

We may observe, that this call of Cornelius, though in part miraculous, yet was in the main, consonant with the method of God's ordinary government. The knowledge of Christian faith, was not miraculously conveyed (as it might have been) by the angel to Cornelius; and as was, by Christ himself to St. Paul, Gal. i. 12. But it was appointed in this case, that faith should come in the ordinary way, by hearing, by the preaching of Peter to him and his household. And it is observable, that though the Holy Ghost fell upon all of them which heard the word, so that they spake with tongues, yet prayed they Peter to tarry certain days: undoubtedly that he might expound unto them the word of God more perfectly.

Just so we see, I will not say miraculous, but uncommon and unaccountable circumstances bring a careless sinner to the hearing of the word. It pleases the Lord, (the same Lord who appoints these circumstances) to open his heart, so that he attends to the things which are spoken by the preacher, and from these small beginnings, a total change, with respect to life and manners, shall follow.

With respect to Paul, God was pleased to reveal his Son in him, by a miracle; he was separated from his mother's womb, and appointed to be a preacher of Christ among the Gentiles. His knowledge, therefore, was from the fountain head, was immediately from

* Theological Miscellany for March, 1786.

Christ himself, and not from the apostles. The knowledge of the Roman centurion, and his household, was from the mouth of Peter: nevertheless, Peter's doctrine was witnessed by the Holy Ghost.

But the salvation of Cornelius, and his household, was by no means the whole purpose of this miraculous call. It was, indeed, a favor; in other words, it was of God's grace, that Cornelius and his household, should be thus singled out, and made the first fruits of the Gentile church in Christ. And this was a favor bestowed upon him, on account of his piety, and his alms: and his moral character which made him an object of favor with God, also prepared him to receive the gospel, and rendered him a fit person to be made an instance of God's purpose, to admit the Gentiles into the covenant of grace. For the great end of the whole of this miraculous dispensation, the vision of Peter at Joppa, and the angel of God warning Cornelius to send for that apostle, was to convince Peter and the other apostles, that the middle wall of partition, between the Jews and Gentiles, was now broken down, and that God had to the Gentiles *also*, granted repentance unto life.

Thus we see wisdom and goodness wonderfully united, in the divine dispensations. God's mercies to individuals, have often far more extensive, and important consequences, than *their* particular benefit. The honor, and glory of God; the great purposes of his universal government; and above all, that gracious design, the salvation of men through Christ, are in a wonderful manner promoted, by these favors to individuals, and the objects of his favors selected with a view to these great ends.

We have no reason to doubt but there were at that time, many more pious Gentiles to be found besides Cornelius; some perhaps in the Roman army: yet none of these were called to the christian faith by a miracle: so also many widows were in Israel in the days of Elias, yet to none of them was Elias sent, save unto a widow of Sarepta, a city of Sidon. The counsels of God are to us, in this respect, unsearchable; and the language of scripture is, *I will have mercy on whom I will have mercy*. Favors would be converted into rights, if one man of equal moral character, that is of equal merit, could demand the same spiritual advantages, which for ends *unknown* to us are granted to another. It was not given to Socrates, to see the day, and know the salvation of Christ, though to many of inferior merit in the heathen world. Our Lord himself says to his disciples, *I tell you many prophets and kings have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them*.

The character of God, as we may gather from this history, is, that he is impartial; not like weak men, governed by attachment to parties; not as the Jews fancied, fond of their nation, inexorable to all the world beside. When Peter says, *that in every nation he that feareth God, and worketh righteousness is accepted with him*, he neither means that such obtain pardon of sin, and eternal life, without Christ, nor are his words without any meaning at all. All such are undoubtedly objects of God's favor, but of what favor? of such, and so much favor as God in his wisdom shall see fit to bestow. This in the particular case of Cornelius was, as we before said, a miraculous

call to the christian faith. All we can conclude is, that God's favor, his mercies, particularly those in Christ, are not limited to distinctions, either of nations, families or even religious *sects*. In every nation he that feareth God, and worketh righteousness is accepted with him. But how accepted? Why so accepted as to be admitted to the christian covenant and christian privileges, as well as the Jews. This was a matter of surprize to Peter, some of whose Jewish prejudices, Matt. xvi. 23, still remained: But now, through the heavenly vision, and the command to go with the Roman soldier, and servants of Cornelius, nothing doubting, he is convinced that God is no respecter of persons, and that in Christ shall all the nations of the earth, as well as the Jews, be blessed.

And now why should any *pious* persons be alarmed, as if human merit was going to be set up against the merits of Christ, or morality be so exalted, as to supersede christianity? Why fear, lest from the history of Cornelius, taken *literally*, and plainly, any one should be led to think, he had no need of Christ, or should expect forgiveness of sins, and eternal life, upon the score of his own merit, his alms, or even his prayers? As well might he expect a visit by an angel from heaven. Yet such is the dread of this MONSTER merit, that they will not allow what the angel PLAINLY says, that the *prayers and alms* of Cornelius, *came up for a memorial before God*. No! "his faith in the service and sacrifice at Jerusalem, which he exercised at the time of its offering, became spiritually *this* MEMORIAL according to the Mosaic law; for Cornelius with all the faithful, under the Mosaic law, waited for the manifestation of the Messiah, and trusted in Christ to come." All which is said, and you may see proved from the HEBREW, in the Theological Miscellany for March, 1786.—But whatever may be gathered from the Hebrew, the Greek says no such thing. We are told, Cornelius was a centurion of the Italian band, and therefore, as others of that band, probably born, and brought up, in Italy. His name shows him to have been a Roman. He was indeed, a worshipper of the true God. And the knowledge of the true God, he might learn from the Jewish scriptures, then translated into Greek: Copies of which he might meet with among the Jews of Cesarea. But is it likely he should understand the prophecies or types of the law, or trust in a spiritual Messiah to come; the end of the law for righteousness, as this Calvinistical magazine writer affirms: Who is it that dreams *here*, to use his own words?

As little weight is there in the argument *a priori*, urged by Hervey, Dial. vi. p. 211 Edit. Edin. to show, "that Cornelius, though an heathen by birth, had believed, through grace, before he had the heavenly vision; that the business of the apostle was only to confirm his faith, and administer baptism, and give him a clearer light in some points." "No prayers, no alms," says Hervey, "can go up as a memorial before God, but through Christ." Be it so. Can *none* have benefit from the sacrifice of Christ, or from his intercession, but those who have *heard and believed*? Was not the repentance of the Ninevites accepted, at least as to temporal punishment? I do not say, without Christ, but I do say, without the preaching of Christ among them, or their faith in that sacrifice. The prayer of Hannah was heard, and answered; yet it is very unlikely that she

should have faith in Christ. Faith in God as the governor of the world, and the disposer of all events, she might have; and this is the faith spoken of Heb. xi. 6. here quoted, and as usual, with persons who have a system to support, grossly misapplied. Indeed, to suppose Cornelius a Jew, wanting only circumcision, or a christian, wanting only baptism, would defeat the end, for which the history is related both here, and by Peter himself, Acts xi. and would wholly invalidate the conclusions the apostles and brethren drew from it, *That God hath also to the GENTILES granted repentance unto life.*

Others are driven by the same *fear* of MERIT, into a different absurdity. The prayers and alms of Cornelius, could not, say they, be a memorial of his piety, and charity, and as such come up before God. No! that could not be. It would imply there was MERIT in devotion, and alms-giving. No! his prayers and his alms came up for a memorial of his SINCERITY; a proof that his devotion was unfeigned. Very well. But how is the matter mended? May there not be MERIT skulking under this virtue of sincerity? May not sincerity claim a reward, as well as prayers and alms?

Upon the whole we cannot but conclude, that we may safely, and without danger to christianity, admit that there is such a thing as *merit*, and *demerit*, constituting MORAL character, and that in the sight of God, as well as men. That it often has been, and may now be the ground of many religious advantages, vouchsafed to persons of all ages and countries, both in the extraordinary, and ordinary administration of God's government over the present world.—For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.

As to that pernicious notion of setting up merit (often wholly fictitious) against demerit, and arrogantly balancing accounts with God Almighty, there is not the least in this history to countenance it. The morality of Cornelius is not of the sort *commonly* put off for morality, but comprehends piety towards God, as well as benevolence towards men, not balancing the total want of one, by extraordinary pretensions to the other. Nor is Cornelius represented to us as one who, knowing the covenant of grace, rejected it in a dependance upon the covenant of works. Just the reverse. The angel purposely sent of God, warning him that Peter should tell him what he ought to do, and the baptism of Cornelius and his household, are proofs that, notwithstanding the high pretensions of heathen morality, even in its most exalted state, there is no salvation out of Christ; and that *there is no other name under heaven given among men, whereby we must be saved.*



On the Fasts and Festivals.

THE forty days of Lent are appointed as a time of repentance and recollection, in order to prepare the christian for the proper observation of the great festival of Easter. On the first day of Lent, which we call Ash-Wednesday, our church has appointed a very solemn service, which all who can do it, should not fail to attend.

This holy season has always been considered as a time of self-ex-

amination and penitence, and every one should make it such according to the circumstances of his situation. All may practice some degree of self-denial, and all may find some time to think seriously of the state of their souls, to change what they find amiss in their general habits of life, and to make their peace with God by sincere repentance.

At the end of Lent is the day on which we commemorate the death of our blessed Savior; which is commonly called Good Friday. This day cannot be observed too strictly. It is a day of the deepest humiliation and sorrow, for those sins which brought the Son of God to the cross. We should not fail to attend the service of the church on that day; and neither business nor pleasure should prevent our reflecting seriously on that great event, and humbly entreating pardon from God, through the merits of the sacrifice which was then offered for the sin of the world. We should read with great attention the accounts given in the New-Testament of our Savior's sufferings and death. We should consider what he has done for us; we should thank him from our hearts. We should renounce every sin, and devote ourselves entirely to his service. We should on that day retire from the world, to commune with our own hearts, and on our knees entreat forgiveness of our sins, through Jesus Christ. Thus shall we be prepared to celebrate the greatest of all days in the eyes of a christian, and through sorrow and humiliation, we shall be led from the cross of Christ to his triumphant resurrection.

On Easter Sunday we celebrate our Savior's victory over death and hell, when having on the cross made an atonement for the sin of the world, he rose again from the grave, brought life and immortality to light, and opened to all his faithful servants the way to heaven. All our hopes rest on this great event. *If Christ be not risen, says St. Paul, then is our preaching vain, and your faith is also vain. Ye are yet in your sins. But now is Christ risen from the dead, and become the first fruit of them that slept.* Death has now no sting; the grave has now no terror. We are assured that we shall rise again to meet our Lord when he cometh with his holy angels. This greatest of feasts must be observed with true devotion. All our churches are open on this great day, and the holy sacrament is every where offered to the true believer, who will not surely refuse to pay that tribute of gratitude and love to his glorified Redeemer. He will welcome this great day with christian joy, *for the Lord is risen indeed.*

Forty days after his resurrection our Lord ascended into heaven, in the sight of his disciples; which is celebrated by the church on Ascension Day or Holy Thursday; and ten days after his ascension, he sent the Holy Spirit to be their comforter and guide, which great blessing is commemorated on Whit-Sunday. This is a very great festival, and should be observed as such. The assistance of the Holy Spirit can alone support us through all temptations, and guide us into all truth. For this assistance we must continually pray, and we must celebrate this great day with reverence and devotion.

Many other days are appointed to be kept holy, in memory of the apostles and evangelists; and those who have an opportunity of attending the public service of the church on those days, should gladly

do it. But as many christians cannot do this, I beg leave to recommend to them carefully to study the *Companion to the feasts and fasts*, by Mr. Nelson.* Few books contain so much christian knowledge. In it instruction is mixed with entertainment, and much learning with true piety. Whoever is so happy as to be able to read and understand that book, possesses a treasure of divine knowledge and true devotion.

Having now taken a general view of the public service of our church, let me beg you to consider what a blessing it is to us. In many countries, men know not God; in many they do not worship him as he has commanded; but in our land, christians may have the blessing of hearing God's word; and receiving his sacraments; he may join in prayer with a faithful congregation and receive the instructions of a minister commissioned by Christ; and if he do this constantly and attentively, I venture to say that the honest man among us, though unable to read, and without any other religious instruction, may gain more useful knowledge than the wisest man in the heathen world ever possessed. Let him only attend to the Sunday lessons, and consider the great truths which he may learn from them. The heathens knew not how the world was made; some thought that it was formed by chance, and some that it existed from all eternity. But the first verse in the bible removes all these doubts; *In the beginning God created the heaven and the earth.* They knew not how sin and misery came into the world; but from the bible we learn that it was through envy of the devil, who persuaded Adam to disobey God. The heathen knew not whether there was one God only, or whether there were many; and they worshipped wood and stones. But from the bible we learn, that the great Creator said, *I am the Lord thy God, and thou shalt have none other Gods but me.* They never heard of a Redeemer, and knew not how to obtain pardon for their sins; but the bible tells us, that Christ Jesus came into the world to save sinners. The heathens knew little of the will of God, or how they ought to act in order to please him; but in the bible we learn his will, and our duty to him and to our neighbor.

Lastly, the heathens knew not what to expect after death, nor whether they were ever to live again after leaving this world; but from the bible we learn this most important truth: That all men shall rise again with their bodies, and give an account of their own works, *and the wicked shall go away into everlasting punishment, but the righteous into life eternal.*

Such are the treasures of divine knowledge, which are open to every christian. Let us thankfully acknowledge such great blessings; but let us also remember that *unto whomsoever much is given, of him shall be much required.* No man among us can justly plead ignorance of the law of God, as an excuse for not obeying it; for every man may know what is necessary for the salvation of his soul, if he will

* This valuable book has been lately published, with revisions, and many judicious improvements by the Rev. Dr. Hobart, an assistant minister of Trinity Church, New-York. This truly excellent work should be in every family attached to the episcopal church. And would other denominations of christians read it, with candor and attention, many deep rooted prejudices would in all probability be removed. They would then perceive the beauty and excellence of the service of our holy and apostolic church.

only go to church and attend to what he hears there. To those who add to this the happiness of being able to read the bible at home, I earnestly recommend the study of that sacred book, as the greatest advantage and the greatest blessing they can enjoy. It will be the guide of their youth and the comfort of their old age. They will every day find new beauties as they become more acquainted with it. Their understandings will be enlightened, their hearts will be softened. All the blessings of redeeming love will be presented to their view, all the glories of heaven will be open to their hopes. The joys and sorrows of this world will seem as nothing; they will learn to disregard its pleasures, and despise its temptations, while they press forward to the mark, with their eyes fixed on the glory which shall be revealed. And when they have finished their course with joy, they will resign their souls in peace to him who made, and who redeemed them; who will support them through the pains of death and receive them into everlasting glory. To whom with the Father, &c.

Anonymous Sermon.

On the Crucifixion of Christ.

THE Church commemorates this sad tragedy, in order to invite her sons to the duty of repentance. By the devotions of the day, and the scriptures that are appointed to be read, she invites us to kneel down at the foot of the cross, and there take a humbling view of ourselves, of our manifold sins, and of his unspeakable goodness, who thus laid down his life in our behalf. If there are any who go the House of God, as Peter did to the judgment hall, merely to see the end of the matter, she hopes that like him too, they may there meet with something that will bring them to their senses, and cause them to weep for their transgressions. She hopes that some at least will remember themselves and turn unto God, when they are called to contemplate him, who knew no sin, dragged as a malefactor, before an unjust tribunal; vilely accused by false witnesses; rudely questioned by a partial and prejudiced judge; mocked, derided, indignantly spit upon, and buffeted by a band of ferocious soldiery; and when at length he is presented, by the pen of the faithful and inspired historian, laboring under the weight of his cross, then nailed to it and hanging in cruel agony, she has a right to expect that the most obdurate hearts will relent, and the eye that is unaccustomed to weep overflow with tears.

Hear him cry out in the agony of his soul, *My God, My God, why hast thou forsaken me!* Mark the blood that trickles from his wounded hands; those hands which had been always employed in doing good, in giving health to the sick, sight to the blind, and life to the dead; while thus engaged, through whose veins should not cold horror run? See him bow his head and expire! For whom? For thee, O sinner! For thy sins, and the sins of the whole world, *thus trod alone the wine-press of his Father's wrath.* Well might the rocks rend, and the strong foundations of the earth be moved; well might the dead awake, as looking for the dissolution of nature. And much more should the sinner shake and tremble, and fly unto the

God of mercy, that he may find mercy in the day when again he shall shake, not only this, but all worlds.

While thus we view him *led as a lamb to the slaughter, and as a sheep dumb before his shearers*; while he *openeth not his mouth*, each un-upbraiding look, which we can but imagine he cast on surrounding beholders, should be an arrow to the soul, quick and powerful, smiting it with sorrow, humiliation, and repentance. But if notwithstanding all this, the hardened sinner remains stupid and unmoved; yet let him know, let him call to mind, that he who is now veiled in humility, who bows his head in death, and thus invites us by every endearing consideration, to turn and live, shall one time come in power and great glory, with the clouds of heaven, and compel the disobedient, with a rod of iron, to submit themselves to his sway. For to him, every knee shall bow, and every tongue shall confess, that he is Lord of all.



TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE:

SIR,

I OBSERVE in your address printed on the cover of the Magazine, towards the close of last year, you used the word *secta*, applied equally to all denominations of christians. Now as I am a pretty staunch Churchman, I have not been used to consider myself in the light of a sectary. And however fashionable it may be at the present day, to place every body on a level, and say with Swift's ill-sorted companions, "See how we apples swim;" yet I feel no disposition to join issue in the favorite cry. I wish indeed to assail no one, but with scripture and reason; and preserve consistency with my faith in the language I use. And therefore to be plain with you, Mr. Editor, that word *sect* did strike my ears a little harshly, and I want to know whether you think it was properly used.

B. D.

The question of B. D. though not involving a point of the first magnitude, is yet worthy of a plain answer. The word *sect*, was indeed used, in the address he mentions, in a manner implying that the church is a denomination standing on the same level with all others. Nor is there any reluctance to acknowledge that this was improper. We know that the term *sect*, is derived from a Latin word signifying *cut off* or *divided from*. Now as the episcopal church professes to be, and actually is conformed to the original primitive church, in all essential things, in doctrine and worship, in discipline and government, there is no propriety in calling it a *sect*. It is not *cut off* nor divided from that church, which was founded by Jesus Christ and his apostles. It were therefore much to be wished that all its members would adopt and uniformly adhere to the primitive and appropriate language, which was THE CHURCH. Consistency requires that in all cases we use a language conformable to our real sentiments; otherwise we may make concessions which we do not intend, and the consequence of which we may find it difficult to avoid. Innovations and novelties, whether in sentiments or words, should be cautiously avoided; for in matters of religion, so far as they are new, they are a departure from truth and propriety. THE

CHURCH is the language of the New Testament. It is authorized by all the early writers, and should therefore be preserved inviolate on all occasions of discourse or writing.

POETRY.

REMONSTRANCE TO WINTER.

By J. Montgomery.

AH! Why, unfeeling Winter! why
Still flags thy torpid wing!
Fly, melancholy Season, fly,
And yield the year to SPRING.

Spring—the young cherubim of love,
An exile in disgrace,
Flits o'er the scene, like Noah's dove,
Nor finds a resting place.

When on the mountain's azure peak,
Alights her fairy form,
Cold blows the winds—and dark and
bleak,
Around her rolls the storm.

If to the valley she repair
For shelter and defence,
Thy wrath pursues the mourner there,
And drives her weeping thence.

She seeks the brooks—the faithless
brook,
Of her unmindful grown,
Feels the chill magic of thy look,
And lingers into stone.

She woes her embryo-flowers in vain,
To rear their infant heads;—
Deaf to the voice her flowers remain
Enchanted in their beds.

In vain she bids the trees expand
Their green luxuriant charms;—
Bare in the wilderness they stand,
And stretch their withering arms.

Her favorite birds, in feeble notes,
Lament thy long delay;
And strain their little stammering
throats,
To charm thy blasts away.

Ah! Winter, calm thy cruel rage,
Release the struggling year;
Thy power is past, decrepid Sage!
Arise and disappear.

The stars that graced thy splendid
night
Are lost in warmer rays;
The sun, rejoicing in his might,
Unrolls celestial days.

Then why, usurping Winter, why
Still flags thy frozen wing?
Fly, unrelenting tyrant, fly—
And yield the year to SPRING!

*Lines addressed to a Robin-Red-Breast,
which inhabited Bristol Cathedral
near fifteen years, and received its
subsistence from the hands of the Ver-
ger. During the time of divine ser-
vice, it usually perched on one of the
mitres of the organ, and accompanied
the solemnity with offering up its har-
monious praise.*

SWEET social bird! whose soft har-
monious lays

Swell the glad song of thy Creator's
praise,

Say, art thou conscious of approach-
ing ills,

Fell winter's storms—the pointed blast
that kills?

Shun'st thou the savage north's unpi-
tying breath;

Or cruel man's more latent snares of
death?

Here dwell secure: here with inces-
sant note

Pour the soft music of thy trembling
throat.

Here, gentle bird, a sure asylum find;
Nor dread the chilling frost, nor bois-
terous wind.

No hostile tyrant of the feather'd race,
Shall dare invade thee in this hallow'd
place;

Nor while he sails the liquid air along,
Check the shrill numbers of thy cheer-
ful song.

No cautious gunner, whose unerring
sight

Stops the swift eagle in his rapid flight,
Shall here disturb my lovely songster's
rest,

Nor wound the plumage of his crim-
son breast.

The truant school-boy, who in wanton
play,

With viscid lime involves the treach-
erous spray,

In vain shall spread the wily snare for
thee,

Alike secure thy life and liberty:

Peace then, sweet warbler, to thy flut-
tering heart,

Defy the rage of hawks, and toils of
art;

Now shake thy downy plumes, now
gladlier pay

Thy grateful tribute to each rising day.
While crowds below their willing voices raise,
To sing with holy zeal Jehovah's praise;
Thou, perch'd on high, shalt hear th' adoring throng,
Catch the warm strains, and aid the sacred song;
Increase the solemn chorus, and inspire
Each tongue with music, and each heart with fire.

A PSALM OF THANKSGIVING,
Sung by the children of Christ's Hospital, on the Monday and Tuesday in Easter week.

The words by the Rev. A. Trollope.

SHOUT, shout for joy, ye dead!
Bursting from the grave's dark prison,
Mighty Victor, Christ is risen;
Cloth'd with power he wings his flight
To realms of empyreal light,

And calls to promis'd bliss the saints
for whom he bled.

Awake, awake ye just!

Man's Redeemer hath ascended,
And the reign of Death is ended;
Piercing Nature's utmost bounds,
The arch angelic trump resounds,
That wakes to second life the souls
that sleep in dust.

And see! they hear, they rise!

From the tomb's distended portal
Light they spring to life immortal;
Thronging myriads press the air,
That scarce the countless host can bear,

Loos'd from the bands of death, and
soaring to the skies.

CHORUS.

Exalted o'er the rest

In that bright celestial dwelling,
In glory, as in worth, excelling,
Mercy leads her chosen band:

Round their Redeemer's throne they stand,

And every deed of love with tenfold
joys is blest.

American Episcopate.

[NO. III.]

LETTER FROM THE CLERGY OF CONNECTICUT, TO THE GENERAL CONVENTION AT NEW-YORK.

NEW-HAVEN, SEPT. 9, 1784.

GENTLEMEN,

WE hereby acknowledge your invitation of the clergy of Connecticut to meet you in convention, appointed to be held at New-York on the 5th of October. The intention of this invitation we understand, from the report of your committee, and what we see done in a meeting at Philadelphia, May 25th, was to collect as extensively as at present is practicable, the voice of the professors of the church, in order to frame an ecclesiastical constitution, a form of public worship, and a regimen of government.

While we ardently desire that the strictest uniformity may obtain in the American Church, we shall be equally solicitous to do every thing in our power, in conjunction with our brethren in the other States, to promote that important end; and to lay a permanent foundation, on which to continue and perpetuate in her, unity of spirit in the bond of peace.

But to proceed with propriety in affairs of the above nature, and of such momentous consideration, we observe, that in our opinion, the first regular step is, to have the American Church completed in her officers: prior to that we conceive all our proceedings will be unprecedented, and unsanctioned by any authoritative example in the christian church.

To avoid what we judge a procedure, that no episcopalian would willingly adopt, but under circumstances, that with him, decide the necessity for it; we have taken our measures to obtain for Connecticut the principal officer in our church, whose arrival among us we flatter ourselves with the certainty of, and that the time is not very far distant. Whenever this event hath taken place, we shall, being prompted by sentiments of duty as well as by inclination, be forward to meet our brethren of the other states, and with our bishop, deliberate upon every subject needful and salutary to our church. We would wish to be considered as having warmly at heart the unity and prosperity of the episcopal church in America, and that all things may be done decently and in order, for the accomplishment of that most interesting object. We shall accordingly esteem it as a mark of brotherly attention, and what will afford us a high satisfaction, if our brethren in the united convention at New-York, should concur with us on this occasion, and agree to suspend the entering upon those general points, until we can properly meet them upon an affair of so great moment, and joint concern to them, to ourselves, and the whole American church.

The Rev. Mr. Marshal, at our request, will deliver this, and represent us in your convention.

We are, with respect,

Your brethren and humble servants,

THE CLERGY OF CONNECTICUT.

Signed by order, ABRAHAM JARVIS, *Secretary.*

[NO. IV.]

COPY OF A LETTER FROM HIS EXCELLENCY THE PRESIDENT OF CONGRESS, TO JOHN ADAMS, ESQ. MINISTER PLENIPOTENTIARY AT THE COURT OF GREAT BRITAIN.

NEW-YORK, OCTOBER 24, 1785.

DEAR SIR,

HAVING yesterday written a long letter to you, I have now only to request your attention to the following business, which is of very great importance to those whom it concerns, and who form a considerable portion of the citizens of these States. The representatives of those professing the Church of England system of religion, have been lately assembled at Philadelphia, where lay and clerical deputies from seven states were convened in general Convention, for the purpose among other things, of preserving and maintaining a succession of divines in their church in a manner which they judge consonant to the Gospel, and no way interfering with the religious or civil rights of others, have sent an address to the archbishops and bishops of England, proposing a plan for the consecration of American bishops. It is imagined that before any thing is done in this business by the bishops of England, that they will consult the king and ministry; who it is apprehended, may now as heretofore, suppose that any step of the kind being taken in England, may be considered here as an officious intermeddling with our affairs, that would give offence on this side the water. Should this be the case, the church of England members in congress have the greatest reli-

ance on your liberal regard for the religious rights of all men, that your will remove mistaken scruples from the mind of administration, by representing how perfectly consonant it is with our revolution, principles professed throughout all the states, that every denomination of christians have a right to pursue its own religious modes, interfering not with others. That instead of giving offence it must give content, by evidencing a friendly disposition to accommodate the people here, who are members of the church in question.

In proof of this, Congress did lately shew their attention to the accommodation of this class of christians, by communicating to the different executives your information from the Danish minister of that king's willingness to facilitate the business of ordination for our church. And the assembly of Virginia hath incorporated this Society: under which act of incorporation, the convention was held in that state, that sent both lay and clerical deputies to the general convention lately held in Philadelphia.

I have the honor to be,

with sentiments of the truest esteem and regard,

Dear Sir, your most obedient, and very humble servant.

RICHARD HENRY LEE.

His Excellency

JOHN ADAMS, Esq. Minister Plenipotentiary from the United States, of America, to the Court of London, at his house in Grosvenor Square, London.

[No. V.]

MR. JAY'S BILLET TO REV. MR. PREVOST.

MR. JAY presents his compliments to the Rev. Mr. Prevost, and has the honour of sending him, herewith enclosed, a copy of a letter from the honorable Mr. Adams, of 4th Jan. last, to Mr. Jay.

New-York, April 5, 1786.

[NO. VI.]

HON. MR. ADAMS'S LETTER TO MR. JAY.

GROSVENOR SQUARE, JAN. 4, 1786.

DEAR SIR,

A DAY or two after the receipt of your letter* of Nov. 1st, and that of President Lee, which came with it, I wrote to the Archbishop of Canterbury, by Col. Smith, for an hour when I might have the honor of paying my respects to his Grace; and was answered very politely, that he would be glad to have the honor of seeing me next day, between eleven and twelve. Accordingly I went yesterday, and was very agreeably received, by a venerable and candid prelate, with whom I had before only exchanged gifts of ceremony.

I told his Grace that, at the desire of two very respectable characters in America, the late President of Congress, and the present Secretary of State for the department of foreign affairs, I had the honor to be the bearer to his Grace, of a letter from a convention of delegates from the episcopal churches in most of the southern States, which had been transmitted to me open, that I might be acquainted

* This letter from Mr. Jay does not appear among the file.

with its contents : That in this business however, I acted in no official character, having no instructions from congress, nor indeed from the convention ; but I thought it most respectful to them, as well as to his Grace, to present the letter in person. The Archbishop answered, that all that he could say at present was, that he was himself very well disposed to give the satisfaction desired, for he was by no means one of those, who wished that contentions should be kept up between the two countries, or between one party and another in America ; but on the contrary, was desirous of doing every thing in his power to promote harmony and good humor.

I then said that if his Grace would take the trouble of reading two letters, from Mr. Lee and Mr. Jay, he would perceive the motives of those gentlemen, in sending the letters to my care. I gave him the letters, which he read attentively and returned, and added that it was a great satisfaction to him to see, that gentlemen of character and reputation, interested themselves in it ; for that the episcopalians in the United States could not have the full and complete enjoyment of their religious liberties without it ; and he subjoined that it was also a great satisfaction to him, to have received this visit from me, upon this occasion : And he would take the liberty to ask me, if it were not an improper question, whether the interposition of the English Bishops would not give uneasiness and dissatisfaction in America. I replied that my answer could be only that of a private citizen, and, in that capacity, I had no scruple to say, that the people of the United States in general were for a liberal and generous toleration—I might indeed employ a stronger word, and call it a right and the first right of mankind, to worship God according to their consciences ; and therefore that I could not see any reasonable ground for dissatisfaction, and that I hoped and believed there would be none of any consequence.

His Grace was then pleased to say that religion in all countries, especially a young one, ought to be attended to, as it was the foundation of government. He hoped the characters which should be recommended would be good ones. I replied that there were in the churches, in America, able men, of characters altogether irreproachable, and that such and such only, I presumed would be recommended. I then rose to take leave, and his Grace then asked me, if he might be at liberty to mention that I had made him this visit on this occasion ; I answered, certainly, if his Grace should judge it proper.

Thus, Sir, I have fulfilled my commission and remain as usual,

Yours &c.

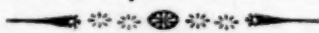
JOHN ADAMS.

His Excellency JOHN JAY.

Literary Intelligence.

THE Rev. Dr. Claudius Buchanan, Vice-Provost of the College of Fort William in Bengal, by the last accounts from thence, was about to proceed to Cochin on the coast of Malabar, for the purpose of examining the ancient Hebrew manuscripts preserved in the Synagogue of the Jews at that place. The manuscripts are represented to be of a very high antiquity, being supposed to contain that portion of the scriptures which was written before the first dispersion of the Jews. A collection of them, with the European copies, has

long been desired by the learned. Another object of Dr. Buchanan's mission will be, to enquire into the state of the native christian churches in the provinces of Travancore and Malabar; particularly of the thirty-five congregations, denominated by the Roman Catholics, the Schismatic churches. These christians refuse communion with the church of Rome, and adhere to the simple ritual of an early age. They are noticed in history as early as the fourth century, and are supposed to have emigrated from Syria and Chaldea. At this day, the syro-chaldaic language is used in their churches, and their liturgy is composed in that language and character. Agreeably to instructions received from the ecclesiastical authorities at home, a report is to be made on the constitution and doctrine of these churches, with a view to ascertain how far it may be the duty of the English church to recognize the christians of Malabar, now that they have become subjects of the British empire. Their churches have been governed for fifteen hundred years by a regular succession of bishops. Another subject of literary research offers itself among those ancient christians. When the Portuguese first arrived in India, they burned the writings and records found in the christian churches, and amongst them, says a Romish author, some apostolical monuments, in order to destroy the evidences of their antiquity, and force them to a union with the church of Rome. But it has been stated, by a respectable authority, that certain ancient manuscripts in the Chaldaic language are yet preserved in the country of Travancore.



Obituary.

DIED, at Coopers-Town, (N. Y.) on the 31st October, in the 57th year of his age, in the town of Hartwick, Mr. ISAAC MALLERY, of an asthmatic complaint of many years standing, leaving a bereaved consort and a number of children, to deplore the loss of a kind husband and parent, in which their neighbors will unite in sympathetic grief.

In the formation of Mr. Mallery, nature seemed to have deviated from her usual uniformity. He was born without feet; the stumps on which he stood, or walked, exhibited an appearance as if his feet had been separated by an amputation, square and perpendicular, to the front of his legs. Wanting the usual springs, wherewith to poise himself, he could not walk with that ease and dignity so natural to others, and could never stand in a fixed posture; but could, in the prime of life, step a hornpipe with grace and exactness. He had but one arm, and but a deficient hand, which lacked one joint in all the fingers as well as the thumb; his fingers were webbed or joined together within an inch of the ends; he was nevertheless a beautiful writer, and an excellent School-master; from his left shoulder projected a part of an arm about eight inches in length, and without an elbow, which however he made a shift to render, occasionally, very useful, and could handle an axe, a hoe, and even a scythe, to considerable effect. By his industry he acquired a decent competence for his family, and has left them in a situation to procure a comfortable subsistence, by common industry.

"I am fearfully and wonderfully made—

"How manifold are all thy works!"

DAVID.

To Correspondents.

THE Communication from New-York, signed A. B. is received and under consideration.

The writer of the piece signed B. will not, it is hoped, think himself neglected if we delay publishing his strictures until we shall have an opportunity of seeing and judging for ourselves, concerning the merit of the work on which he remarks.